

# FALSE PROPHETS Discovered.

Being a true story of the Lives  
and Deaths of two Weavers (late of Colche-  
ster) viz. *Richard Farnham* and *John Bull*; who affir-  
med themselves the two great Prophets which should come  
in the end of the world, Mentioned Revel. 11. Also that the  
Plague should not come nigh their dwelling. Neverthe-  
less being Prisoners, the one in Old-Bridewell the  
other in New-Bridewell, by a strange Providence  
of Almighty God, both the one and the other  
dyed of the Plague in a House where they  
usually met, in Rosemary-Lane,  
in January last, 1643.

Here also is laid down their strange Pro-  
phesies, and the Scriptures which they most  
Maliciously wrested, to the seducing of divers Pro-  
felytes, who yet remaine obstinate, and confidently  
assume that they are risen from the dead, and  
gone in vessels of Bulrushes to convert  
the tenne Tribes; the which they  
will also strive to prove, as  
may be seen by this en-  
suing discourse.

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Wherefore let him that thinketh he standeth, take heed lest he fall.  
1 Cor. 10. 12.

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By the Author of the  
"History of the  
Prophets."

LONDON

# False Prophets Discovered.



Richard Farnham and John Bull late of Colchester weavers, do hold themselves to be Prophets extraordinary but the two great Prophets that should come in the end of the world which were spoke of in Zach. 4. 4. Which said, these are the two anointed ones that stand before the Lord of the whole earth: they were also spoke of in Revel. 11. 3. where they be called the two witnesses. Verle 4. 3. Olive trees & two Candlesticks. Verle 5. Out of their mouths proceeds fire. Verle 6. They have power to shut Heaven that it raine not in the dayes of their prophesie, and power over water to turn them to blood, and to smite the earth with all plagues as often as they will, and they shall prophesie 1260 dayes. Verle 8. And having finished their testimony the beast that ascended out of the bottomless pit should kill them in Hierusalem where Christ was slain, and the Nations should not suffer the dead bodies to be buried for three dayes and a halfe, because they were the men that tormented them that dwell on the earth. Verle 9. 10. But after these dayes and a halfe the Spirit of life should enter into them and to the amazement of all their enemies they should stand upon their feet, and Richard Farnham should be King upon Davids throne, and John Bull should be Priest in Aarons seat, and they should raigne for ever. They instructed such as came to them in divers points, but because those things that God hath revealed to them are of a high nature, therefore they question men and women in the first place of certaine points, that if they cannot answer to them, then they concluded that they were not capable of the high mysteries that God hath revealed them, and therefore they questioned.

1. Whether they were actually justified before they did repent, or repent before they were actually justified.

2. If actually justified, then they asked how long since, for they supposed every one knew the direct time of their assurance.

3. They aske some other questions touching the manner of that worke of their assurance of salvation, election, &c. which if the Catechumists can answer, then would they declare other doctrines of higher matters touching the new Jerusalem and resurrection of the dead 1000 years before the end of the world, and in this they agreed not with the ancient Chuseists or Millinaries but with the Cerinthians that held marrying and getting of Children in that thousand years, they hold that Christs death is not for mankind, but

for some certaine persons and that his death only purgeth away sin  
before justification, but not after, saying that such sinners are com-  
mited after justification are not expiated by the sacrifice of Christ,  
but by his alone intercession; they also hold that all such as commit  
the same sin as the Holy Ghost shall certainly be saved, because  
the Holy Ghost cannot be grieved, but only such as have received and  
received the Holy Ghost, Heb. 12. and been sanctified by the blood of  
the Covenant, Heb. 12. They are certaine such cannot be damned,  
howsoever such men lose their assurance, their joy, and comfort in  
God, and in such case as Spica was even in Hell, yet such men  
say are delivered by our Saviour, and are not to be prayed for. More-  
over this Church of Rome, when he prayed not for the world,  
but for such as were already converted or should be converted. Out  
of the world they say the Holy Ghost was not for any before justifi-  
cation, nor after, and they hold that such have faith cannot for  
all sinners, and therefore they held that  
Hosea and the children of Sinners, were all certain, and  
they also hold that Hosea is the author of mine, and that all the  
miracles that are done in the world were by God decreed: they  
also hold that the Kingdom of death could cease of themselves if  
they came to be borne in Jerusalem: they said this Kingdom of  
Babylon, and of Jerusalem, idolaters, and whoredomes, in to-  
ken of which God hath moved Richard Farnham the Weaver as  
he did Hosea the Prophet, to take to himselfe another mans wife,  
viz. a wife of whoredomes, Hos. 3. Which Richard Farnham ac-  
cordingly did, Seafaring mans wife, a woman of fine parts for know-  
ledge in the Scripture, which he deluded, and perswading her that  
he was a Prophet, she in obedience to him as a Prophet, (so she  
said) was married to him notwithstanding her husband alive at sea,  
who shortly after coming home, laid his wife in Newgate, where  
she was arraigned and condemned for having two husbands. But  
Farnham and she both were confident that she should not dye for  
that; as the Harlot did abide for Hosea many dayes, so they were  
confident this Seafaring mans wife should for Farnham, which ac-  
cordingly came to passe, for she being a deluded woman, through  
mercy, did obtaine a reprieve, and it was ordered that the Seafar-  
ing man should have his wife againe, who accordingly took her,  
and lay with her in the prison; which as they said did occasion the  
falling out of the third Chapter, which saith, Love a woman beloved  
of her friend, yet an adulteress, which this woman was now to her  
husband Farnham, because she had played the whore with the Seafar-  
ing man to whom she was given by the Iudges, yet not married  
to him as they said, which by law she ought to have bene, so that  
now they said this is by them made a nationall sione, Jer. 3. 1. And  
as they were confident she should not die, but abide for Farnham,  
so.

so in this they be true Prophets: for the Seafaring man is gone to  
 the East Indies: and he returned to Farnham in Newbrowdwell,  
 where he was a prisoner till he sicked, and John Bull in Oldbride-  
 well; Only through favour had liberty to go abroad, and often met  
 at one Certain house in Rosemary lane, where they both dyed, but  
 Farnham dyed the first: and there was betwene Farnhams death  
 and Bulls deace dayes, that is those tenne dayes in which they  
 suffered great tribulation, which they say were foretold. Rev. 2. 10.  
 Where it is written, the Devill shall cast some of you into prison,  
 and ye shall suffer tribulation ten dayes, he then fastned unto the  
 death, and I will give thee a crowne of life: in which time they did  
 dayly exhort one another to constancy, and not to be fagger day,  
 the things that then hapned. One of the women seeming to utter  
 her some doubtfull words, John Bull said away devill, and both  
 John and the women say that Farnham overcoming that great  
 temptation, and receiving his commendance to the east, meaning his  
 opinion: he then should receive a Crowne, only he thought he three  
 dayes and three nightes in the heart off e earth, as Iosah was in the  
 whales belly; but then he should rise, which accordingly he did,  
 viz. upon January the eighth 1641. And that then that Scripture  
 was fulfilled, and not before: most impudently affirming, that only  
 in Farnham that Scripture is fulfilled: Also most blasphemously they  
 affirme, that Farnham is that Prophet which Moyses spake of, Deut.  
 18. 15. which was there promised to be raised up like to Moyses. This  
 said they was not Christ, for which they asseedge John 1. 17 where say  
 they, that Prophet, Christ, and Elias, are esteemed three distinct  
 persons: In like maner most blasphemously they applyed many  
 Scriptures proper to our Lord, to Richard Farnham, as Psal 11.  
 The King shall rejoyce in thy strength, thou hast given him his hearts e-  
 fire, and hast set a crowne of pure gold upon his head. Also Daniel  
 9. 26. Where it is written that Messia shall be cut off, but not for  
 himselfe, this they say was Farnham Gods anointed. Also Ilay 53. 6.  
 He was taken from prison and from judgement, namely Farnham,  
 and who shall declare his generation, the heavens must containe  
 Christs body till the resurrection, say they, Acts 3. 21. And therefore all  
 these Scriptures and many more are to be fulfilled in Farnham, say  
 their deluded profelites: and that Christ doth make him his sub-  
 stitute to do his work on earth, Psal 89. 19. I have laid help upon him  
 that is mighty, I have exalted one chosen out of the people, that (say  
 they) is Farnham, so that he is termed Gods battell, Jer. 50. 49.  
 Thou art my battell-arme and weapon of warre, for with thee will I  
 break in pieces the nations, and with thee will I destroy kingdomes.

It would be tedious to cite the multitude of Scriptures pecu-  
 liar to the Messia that Farnham & his Profelites most blasphemous-

ly appl. ed to that seducer : for John Bull that he is to be a Priest in the new Ierusalem, and after his death to be raised againe. For that purpose they bring, 1 Sam. 2. & 2 last vers. I will raise me up a faithfull High Priest, saith God, that shall do according to that which is in my heart. and he shall walk before mine anointed for ever. That King Farnham that is there stiled Gods anointed, before whom John Bull must be a Priest for ever. But if any move a question where these two Prophets spend their time now, seeing they did with such confidence (before they died) affirme, that within three dayes they should rise againe, and also that divers women which were of their company affirme, that they be for certain risen from the dead.

The women answer, viz. Farnhams wife, which was the Sexaring mans wife, and one Cortins wife, in whose house they dyed, Cortin himselfe had beene of their opinion, who also died of the plague. Also one Ticknals wife a Carpenter at Wapping, these three seduced women, say that Farnham and Bull are gone to convert the ten Tribes, which say they had travelled a long journey of a yeare, and a halfe voyage to finde a country to serve their God in, a country in which no man had ever dwelt, 1 Efdras 13. 41. To that place they women are most confident they be gone, and that as Moses was hid in an Ark of Bullrushes so Farnham and Bull are gone in vessels of Bullrushes, say 18. 1. 2. Woe be to that land which they say is England, that sendeth Embassadors by the sea, even in vessels of bulrushes upon the waters, saying, go ye swift messengers to a nation scattered and rooted, but terrible from the beginning, these be the ten Tribes say they to whom these swift messengers be now sent : that this is truth, they alledge another place, say 41. 25. where they say that Farnhams resurrection and journey is recited in that he was then raised from the North, and he shall come f om the rising of the Sunne, and shall come upon Princes as upon Morter, and as the Potter treadeth the clay. This is that say they the Apostle speaks of, Acts 13. 46. 47. Beware therefore lest that come upon you which is spoken of in the Prophets, which, say they, is that Farnham the Lords anointed shall come upon the Princes as upon morter, and as the Potter treadeth the Clay : yea, they are so confident of this that they boldly say, if the Scriptures be the Word of God, then are these things certainly true : and so bold and confident that they will in drinking one to another drink to these dead friends, Farnham and Bull, saying that they be certain they are alive, and shall returne to rule this Kingdome with a rod of Iron. Thus we see how fearfully these poore soules are deluded, but more especially may the fruits of their delusion be discerned for that we may perceave by discourse with them how they rejoyce in it : ye it is even meat and drink to them, and moreover they rejoyce to be evil spoke of, and to suffer shame and reproach, which doubtlesse they do very much: yea and



and say, that these Prophets left them in charge to suffer as much shame as was laid upon them, either by following their corps to the grave, or otherwise, for the more their shame was, the greater should their glory be. Ye Farnhams wife, whose husband coming home from sea, and finding his wife deluded, and so married to Farnham, to fulfill (as they did conceive) that in Hosea, where the Prophet was commanded to take unto himselfe a wife of whoredomes Mrs Haddinton (for so I take it her name was) she was content to lose the glory of being esteemed an honest woman, and to be accounted a wife of whoredomes. that she might occasion as she did conceive the fulfilling of that prophesie. But O the Devill that subtil Serpent, who hath intangled the minds of these poor women, for that there was one that would have beene at cost of opening the graves, though six or seven weeks after they were dead, that so the sight of the dead corps in graves might have convinced their follies. But O the deepnesse of Satan, he had perswaded them how this was the very time that Scripture was fulfilled, Mat. 22. 39, 40. An adulterous generation seekes a signe, but no signe shall be given but that of the prophet Ionah where as they said, our Lord showed many miracles, but said they the men of this generation, have oft times sought a sign from Farnham, but no signe must be given & therefore if their graves be opened and the similitudes of their bodies should appeare, to our senses, it is but what they doe expect, for that to this generation no signe shall be given, notwithstanding they are certaine as they say, that their true bodies are not there; the consideration of which delusion may make any honest Christian even with a sad heart to poure out prayers for them, and to move those that be able with patience and meeknesse to prove, if by any meanes they can recover them out of the snare of the devill, for that these three with some others setting their delusion aside, are esteemed by understanding men to be women of good parts, honest of conversations, and very ready in Scriptures, and therefore it is hoped that it would not be labour lost, for some able divines to labour their redusing: let him know that he that converteth a sinner from the error of his way, shall save a soule from death, and shall hide a multitude of finnes, James 5. 20.

The wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse as the starrs for ever and ever.

FINIS.